

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, APRIL 29, 1899.

No. 22.

THE GOSPEL RESTORED.

Tune, "Nay, Speak No Ill."

By Elder David H. Elton.

Written for The Southern Star.
Come, come, ye Saints, your voices raise
Unto the Lord in songs of praise.
Sing ye aloud the joyful strain,
The Gospel is restored again.
The time's fulfilled; the "Angel's down,"
And Israel shall be gathered home.
Soon Babylon and her throngs will fall,
The Savior reign and conquer all.

Remember how our prophets fell—
Confined in Carthage prison cell;
No guilt nor crime could justice find,
Their lives and labors were divine.
Oh, martyred "Seers!" true men of God;
Blest is the pathway you have trod;
Your zeal and courage, faith and love,
Has crowned you in the heavens above.

Hasten ye heralds! journey forth,
Call in the south, preach in the north,
In every clime beneath the sun,
Gather God's children into one.
Go forth! and in the nations spread
The truth for which our prophets bled.
Ye men of God! arise and cry,
"Repent! the kingdom's drawing nigh!"

Let every tongue rejoice to sing
Forth praises to the Lord our King—
The Lamb of God, the Great I Am,
Who died to rescue fallen man.
Press on, ye Saints, ne'er faint or tire—
Eternal life your soul's desire;
Rest not until the prize is won,
And you have reached your heavenly home.

OUR CONFERENCE PRESIDENTS.

ELDER R. LOVEL MENDENHALL.

Elder R. Lovel Mendenhall, the subject of this sketch, was born in the beautiful city of Springville, Utah, on the 15th of November, 1873, and as usual with the greater part of the Elders spent his early life on the farm and proved a good and faithful worker.

He attended the district schools at which he proved an apt scholar and attentive student and an obedient pupil, fully qualifying himself to attend the Brigham Young academy during the years of 1894-95 and '96, where he still maintained his record of obedience and close attention to the duties required of him, and retired from that great institute of learning with flying colors. At this institution of learning he laid the foundation for magnificent service in the missionary field and was ready for the call which came early in 1897, and on May the 20th he left his home and friends for the south to labor in the Lord's vineyard. On his arrival in Chat-

tanooga he was assigned to labor in the East Kentucky conference where he has remained quietly and earnestly, scattering the word of God, first as a canvassing Elder and later doing cometical work. He was afterwards appointed as superintendent of the Sunday Schools in the East Kentucky conference and in all these duties has proven himself an earnest and conscientious man, ever and always to give a helping hand to one in distress, and attend carefully to any responsibilities that might be placed upon him. At the time of President George A. Lyman's call to the mission presi-



ELDER R. LOVEL MENDENHALL,
President of the East Kentucky Conference.

dency the name of Elder R. Lovel Mendenhall was the logical one for the official position thus made vacant, and he was then appointed to preside, a position he has held since and is proving himself fully capable of the added responsibilities. His reports indicate a careful, painstaking man, utterly devoid of anything savoring of bluster or pomposity. He carries a quiet dignity and bearing that not only inspires respect, but love and honor.

Elder Mendenhall is not a married man and is no doubt content in the prospects of staying out as long as any young man. He has friends by the score wherever

he becomes known, and is a young man to whom the mission can point with pride.

History of the Southern States Mission.

The Elders of Middle Tennessee, after partaking of a spiritual feast, were consigned to their respective counties.

The Elders' hearts were light, and they all entered to their various fields of labor with a renewed determination to expend all the energy they possessed in the propagation of the gospel as taught by Jesus Christ and as restored by Joseph Smith the prophet.

The conditions in Alabama were not as auspicious at this time as they were in other parts of the mission.

While Elders A. H. Richards and Wm. Moultrie were holding meeting in the Flat Rock church, Etowah county, Ala., they were assaulted by an inebriate mob, led by a methodist minister, Rev. Hortley. The rabble entered the house where services were being held, and demanded that the Elders proceed no further in disseminating their blasphemous doctrine, but leave the country immediately. The Elders had previously made preparations for leaving the neighborhood and ere the sun arose on the 6th of May, they were in a less mobocratic locality.

This spirit of mobocracy was not only breathed by the citizens of Etowah county, Ala., but inhaled by the people of Rye Station, Miss.

The Mississippi conference of 1884 was to convene May 17th. President B. H. Roberts was expected to be present. The place selected for the conference was about fifteen miles from the railroad. Elder Charles Flake was sent to Rye Station to conduct President Roberts to the conference. While awaiting the arrival of the train a subtle fiend sneaked up behind him and poured about two gallons of tar on him. He was warned that this was only an introduction and if he did not make his disappearance immediately he would be in the custody of a mob who knew no mercy nor possessed no love for their fellow being. Elder Flake was in too critical a condition to wait long so he hastened unto the warning of the mob and left for Banner neighborhood where he had many fervent friends.

Despite the unfavorable conditions existing in Mississippi, the conference met

and proved to be very successful. The Elders were impregnated with a desire to go forth and labor assiduously in the establishing of truth and righteousness upon the face of the earth.

President Joseph L. Clark, who had been a faithful Elder for over two years, was released and Elder Joseph M. Jolly was appointed to fill the vacancy.

The Blessing of Children.

Juvenile Instructor.

The question has been raised several times as to the proper manner of blessing children. This subject has been written upon before in this paper, but it seems proper that the matter be again referred to. A correspondent addresses the editor in these words:

"Is it right in blessing children to confer on them all the powers and blessings of the new and everlasting covenant? I observe Elders doing this sometimes in our fast meetings, and in one instance the Elder conferred all the keys and powers and blessings of the new and everlasting covenant upon the babe he was blessing."

The blessing of children is a very simple matter and it should not be surrounded at all by forms. The bestowing upon a babe of the blessings and powers that pertain to adults and that are only pronounced upon people of more advanced years and experience, is entirely unsuitable and improper. It is a departure from the simplicity of the beautiful ordinance of taking the infant, bestowing upon it a name, and giving it a blessing. Certainly the use of such terms as our correspondent refers to is improper, for this reason if for no other, that there is, or should be, no necessary distinction between the blessing conferred upon children whose parents do not belong to the Church and those whose parents do. In some minds there seems to be an idea that there should be a different form of blessing for children born of non-members and for those who are identified with the Church; and it is from such sources that in the case of children belonging to members of the Church "the blessings of Abraham, Isaac and Jacob" and all the attendant favors are frequently conferred upon the child. This is all wrong. If we take the example of our Lord and Redeemer, who is our pattern and whose example we cannot too closely follow, we find that He blessed all who were brought to Him. We have no hint that He asked whose children they were, or the standing or faith of their parents. His remark was, "Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of Heaven;" and He laid His hands upon them and blessed them. All little children, no matter what their parentage may be, are innocent in the sight of heaven, and they should be received as such and blessed as such. We repeat, the ordinance is one of beautiful simplicity. Those who officiate ought to guard against extravagance, either in language or promise.

Editing God's Sermons.

Saturday Evening Post.

A clergyman was in his library one day preparing his Sabbath discourse. He paused frequently to review what he had written, and would often erase a word or sentence and substitute another, and his five year old son, who was watching him, asked: "Papa, does God tell you what to preach?" "Certainly, my son," was the reply. "Then why do you scratch it out?" queried the little observer.

A TESTIMONY.

By Mrs. Isabella Rayso.
Dills P. O., Fla.; April 11, 1899.

Written for The Southern Star.

It was a cold, cloudy, blustery day in the month of November, 1895, some friends had called in to see us, telling the news. They said there had arrived in the neighborhood two strange preachers from a distance, and would preach that night in the school house; that a great many said they were going to hear them. We enquired concerning their faiths or creeds, but they had not heard. The day passed off until late in the evening; we heard they were Latter Day Saints or Mormons; I had never seen a Mormon in my life, and consequently I was very anxious to see them. Late that evening I saw two solemn looking personages, as I thought, with their grips across their shoulders, walking side by side, and I exclaimed: "There goes the Mormon Elders; I believe Christ is coming soon; as preachers are walking from house to house to preach, every man his own faith, and there are as many kinds." As they passed on they gave a tract to a member of our family. The evening being very unpleasant no one went from our home to hear them; but we heard they had left an appointment for the next day at 11 o'clock.

That evening, while around a cozy fire, I took the little tract and began reading aloud. As I read, would say: "Why this is good sound Bible doctrine;" and as I continued on, would say: "Why I believe this, and that, and the other; and if these people preach and teach that which this tract is advocating they must undoubtedly be good Christian people." I read it on to the end. I was ignorant in reference to them or their faith; had always heard them spoken of in derision; and imagined they were monsters or heathens, as I had been taught to believe. There was a conflict going on in my mind and I said: "I am going to hear them preach tomorrow if I live."

I had always been a great Bible reader and was conceited in my own opinions, thinking I knew a great deal about it. The next morning I was the only one who wanted to go to hear them preach; I never will forget what a time I had to get off; there were so many obstacles in my way; so much to occupy my time; so many hindering causes. It was getting late, but I started; I walked very fast, almost in a run; it was only a half mile from my home, and I thought, well, I will get there if it's the last eleventh hour. As I entered the door I saw a very good congregation assembled, and Elder G. V. Nelson, from Oneida county, Idaho, had just arose to his feet. I was all attention, not losing a single word.

I had never heard the Scripture explained that way before; it was indeed new to me; so very plain, how was it I never could see it in that light before? I was charmed with the discourse; I was also much pleased with the songs they sang; I thought the tunes beautiful, and the words prophetic. Elder Thomas F. Hasden led the singing, and closed after Elder Nelson. My eyes were beginning to come open; there were faint streaks of light beginning to burst over my spiritual horizon; and I soliloquized on this wise: Can it be possible I have been living in darkness all this time and did not understand the Scriptures? How is it I have been so blinded? Why, it is plain to me now I can see into it." I said nothing, only kept what I thought and pondered it in my heart.

Elder Nelson explained to the con-

gregation he would be very pleased to answer any questions they wished to ask him. No one asking a question, I then asked him if he had a Book of Mormon with him. He said he did not carry them, but would tell me where I could get one, giving me the address. He had said that it was the Word of God, and I thought if it was I wanted to read it. I then quoted quite a number of passages of Scriptures to him, telling him what I thought about it; and in a very pleasant manner he explained them to me. I thought he smiled and looked very much amused while he was explaining them to me. Of course I was ignorant and in darkness and did not understand, but I thought I did when I first asked the questions.

A friend, knowing of my past victories, came to me laughing and said: "I am so glad you got sold out today; why you just let that Mormon Elder tear the very filling out of you on every one of those questions on the Bible; we Methodist and Baptist haven't been making much out of you, but you were sold out at auction today."

I acknowledged I was completely sold out, and gave it up; I resolved to seek for light and knowledge, asking the Lord to enlighten my understanding on the truths of the Gospel as taught by the Latter-Day Saints. I was an earnest seeker after truth; I began searching the Scriptures as never before. O, how I prayed in all earnestness and sincerity to the Lord to reveal to me if this Gospel was the power of God unto salvation. I asked Him to show and indelibly inscribe it on my heart and soul, that I might know it for myself. About this time, January 15th, 1896, Elder Chris J. Brown and Elder T. F. Hasden were passing through this section and spent twenty-four hours very pleasantly with us, explaining the Scriptures, and still adding to my confidence in their teachings. Bidding us adieu, they went on their mission.

Some time afterward, in the month of April, I again had the pleasure of entertaining Elders Cutler, Summerhays and Black. But the adversary could stand it no longer; he raged and howled, for his kingdom was in imminent danger. Those servants of the Lord, clothed with authority and holding the Priesthood, must not be allowed to come this way any more. There were talks of mobs and mob violence.

I never had the pleasure of seeing them again. I did not even dream then of what the Lord was to permit me to suffer for the Gospel sake. I had been associated with the Methodists, and noticed persecution for the religion of their church was a thing unknown in the annals of their history; so long as the salaries were paid all sailed on a smooth sea; but, O what a change had come over me now; since this glorious light had shone upon me, penetrating the very inmost recesses of my heart and soul, revealing to me the Gospel of the Lord Jesus Christ in all its fullness and power. From the first hour I embraced it, persecutions bitter in all its varied forms arose against me; and for over two years and eight months I was called to pass through its very fires; and have waded through deep waters of affliction, the angel of death having in that time visited my household, removing its chief inmate, leaving me desolate and alone; but I can say as did the Prophet of old: "The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the

still waters; He restoreth my soul; He leads me in the paths of righteousness, for His namesake." Many precious passages of Scripture are presented to my mind, and are as a healing balm to a wounded heart. The words of Jesus in the 15th chapter of St. John are: "If the world hate you, ye know that it hated me before it hated you. If we were of the world the world would love its own, but because I have chosen you out of the world. Therefore the world hateth you." He also tells us in His sermon on the Mount: "Blessed are you when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven. So persecuted they the prophets which were before you."

The great Apostle Peter, who conferred the keys of this latter day dispensation on the Prophet Joseph Smith, told the people while he dwelt here in the flesh in the days of Christ that they were a chosen generation, a royal Priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called you out of darkness into His marvelous light. I feel that I am a spared monument of His love and mercy, and rejoice that I am worthy to suffer reproach for His namesake, and give my humble testimony to the truths of this latter-day Gospel. I am so glad that its sounds have greeted my ears, and that I have been enabled to embrace it, even though it has been through great tribulations. It is only through this channel that we have the promise of an inheritance in His kingdom, and all those who have the spirit of this Gospel have a full appreciation that the Church of Jesus Christ of Latter Day Saints is divinely inspired.

On the 18th day of September, 1898, the Lord granted me the desire of my heart. I went down into the waters of baptism by Elder J. T. Heninger, of Ogden, Utah, and was confirmed a member of the Church of Jesus Christ of Latter-Day Saints. I rejoiced that I had been enabled to comply with the requirements of the Gospel, and walk in obedience to His commands. After it was known that I had been baptized and confirmed in the Church of Jesus Christ of Latter-Day Saints there were persecutions even more bitter than any I had before suffered.

I was threatened with mob violence if I did not relinquish the faith, and if I did not I would be put in the asylum as a lunatic. I was forced to apply to the authorities for protection, which was refused. In the midst of it all I fled for refuge unto His who is able to save and deliver all that come unto Him by faith. I fasted and prayed unto the Lord, and He heard my cry and delivered me out of their hands. In conversation with one of the Elders in reference to the many fiery trials I had been called to pass through he said: "My sister, you have fought your hardest battle, but persecution is the heritage of the Saints of God; they are a tried people; we are misrepresented; our good is evilly spoken of, and we get wounded in the house of our friends; but I can say with the great Apostle to the Gentiles, we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, for we which live are always delivered unto death for Jesus' sake, knowing that our light afflictions, which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory,

and to him that overcometh the will I grant to sit with me in my throne; even as I also overcome and am set down with my Father in His throne." These are precious promises to those Saints that are looking for the second coming of Christ, when He will make up His jewels and reign with them a thousand years.

In conclusion, will say that "Mormonism" to me is the grandest thing on the face of the earth today. It is the Gospel in its purity, and was revealed to the Prophet Joseph Smith by the angel, to be preached to all nations, and God will continue to give revelations by visions, by the ministry of angels, and by the Holy Ghost until the Saints are guided into all truth, to prepare a people for His second coming.

AMONG THE ELDERS.

Elder Ephraim Jessup, who has been laboring in the Louisiana conference for the past fifteen months, also gave the office a visit. He has been transferred to the Virginia conference. While in Louisiana he greatly enjoyed his labors, and speaks in praise of the good people of that state.

Elder Don C. Brimhall, from the Louisiana conference, gave the office a call on his way to Middle Tennessee. He is hale and hearty and has greatly enjoyed his labors while there. The Middle Tennessee conference will find in Elder Brimhall an active worker.

The Star has received from Elder W. H. Ellis an interesting account of his labors with Elder Dewey Wood, wherein a Baptist minister had made a vicious attack on them, calling them names that should not be either in the vocabulary nor the heart of a professed teacher of Christ's word. They learned of a futile effort on his part to burn the tract that had been left at his house. They were laboring in Lancaster county, Va., near White Stone.

On April 22nd, this office enjoyed a visit from Elder David H. Elton, who has been transferred from the North Carolina Conference to labor in the Chattanooga Conference. He brings with him that genial air that is so conducive to friend-making in the field, and is a good evidence of his strict line of duty. Elder Elton is the author of the poem which appears on the front page of this week's Star.

Elder Taylor Nelson has written an intensely interesting account of a recent experience he and companion had in Washington, Ga. They had announced a series of meetings, and had held one or two under very cold auspices and had concluded to not attempt any more and were quietly spending the day with a kindly gentleman when a young man came up and blandly told them that a crowd was at the school house desirous of hearing them preach. It was on a Sunday afternoon and they gladly responded to what they thought was a warmer reception. They hastily prepared to go up and soon covered the mile intervening when they were met by a party of six men, who asked where they were going; being told, they suggested they could just as well preach there on the road as up to the school house. The Elders objected to this and urged the party to return with them; after hesitating a few minutes they decided to do so and all then repaired to the school house and

were surprised to find no one there, but went on in while the men remained outside. Shortly after the leader, a Mr. Coombs, came in and accosted them as follows: "We understand that you fellows are in here stirring up strife and leading the ignorant astray, and we have come here to flog you!" Elder Nelson replied: "We can take the Bible and whip any one of you." He then continued, explaining some of the principles as taught by the Elders, showing the mission to be one of peace and good will to all men. He then read from 23 Matt. 13, but at this juncture another party of horsemen, six in number, came up on the gallop, stopping and tying up, they called the others together and after a few moments consultation, all came in the house and the leader said: "One of you get up and tell us something about your principles." Elder Nelson then arose and talked to them about forty minutes, closing with a testimony of the mission that he and his companion were on. The men were strictly attentive and at the close the leader came forward, grasping them by the hand, saying he was sorry that he had thought of doing them any harm. Many questions were asked and the best of feelings were engendered, thus showing the Elders that by the power of God, through them, the thoughts and desires of these men had been turned from evil to at least friendly thoughts, if not really love for them. The Elders feel that they have enjoyed a rich manifestation of God's power in their behalf.

He Enjoys the Associations.

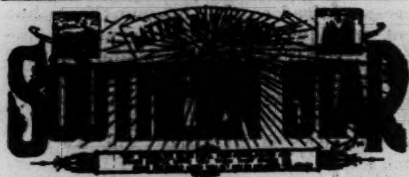
By G. A. Parker.

Snow Flake, Ariz., March 5, 1899.

Editor Southern Star.

If you will allow me a small space in your columns I will endeavor to show the outside world, in as much as I am capable, the true principles of Mormonism. I am not a member of the Church of Jesus Christ, and it is not my intention to try or to deceive any one. My home is at Huntsville, Ala. Having heard so much in regard to the Mormon people I determined to go into their midst and see for myself the so-called heathens of the far West. I arrived in Holbrook, Ariz., October 12, 1898. After a discouraged journey of one week on the way, I was told by the conductor of the Iron Mountain road that if I persisted in going on I would forever regret it. He also gave me a complete history of the Mormon Church. After finishing his discourse, he said: "You will know more about these people in the future;" and so I do; and the better I get acquainted with the people the better I like them. I have had no reason so far to regret my coming out, but on the contrary, I have many reasons to rejoice. Since my arrival I have visited various parts of the country and find the people in a prosperous condition.

The people are very sociable and kind, and I have received a hearty welcome among the Saints, although not one of their faith. The people are not classified here, as elsewhere, among the Mormons, and each person has the same advantages as far as justice is concerned, in order to make a living. The land is very fertile and produces much better than the swamps of the Southern States. I have had the opportunity of attending conference and also of conversing with some of the leading men of the church during the last month and have learned very many things pertaining to the Kingdom of God.



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SATURDAY, APRIL 29, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

CHOCOLATES.

The readers of The Star while perusing the pages of this number will note a marked improvement.

We may perhaps have been too severe in our stricture on Mr. Cooper who has recently been appointed by the Salt Lake School Board. He may be entirely blameless in the matter but one would think a person so popular as he is said to be would hesitate in accepting the position tendered him by a board so divided as it was and with so palpably evident a minority of people to welcome him in his new field. If we have done Mr. Cooper any injustice we are prepared to retract. The prejudice laden board is really the parties to whom resentment is directed. He is to blame only so far as he lends himself to perpetuate manifest injustice.

EDITING THE BIBLE.

WE cull from the Christian Observer, a Presbyterian organ published at Louisville, Ky., an account of the recent publication of an annotation of the New Testament in the Chinese language. The work was inaugurated by the Protestant missionaries in China, at a conference held in 1890; and Messrs. Parker (Methodist), Ross (Scotch Presbyterian), Muirhead (of the London Mission), Noyes (of the Presbyterian church, North), Voccamp (German) and DuBose (of the Presbyterian South church) were appointed to prepare the work. Our contemporary expresses commendation for the work on account of its prospective use. Continuing it says: Such annotations are needed in China especially, because their customs are so diverse from ours. For instance: with them the left hand is the place of honor; therefore when they are told that Christ sitteth at the right hand of the Father, an explanation becomes necessary. Dr. DuBose has done a large part of the work, having written the annotations on Luke, Acts, Romans, Ephesians, Philippians, Colossians, Thessalonians, and the three Epistles of John.

It would seem if a body of men decides to "fix" the Bible for a "left-handed" constituency or other pretext, that they are to be commended; at the same time, the minute an Elder of our church shall present his card to "one who knows what is on the other side," the recipient involuntarily turns it over and his eye drops on the 8th article of our faith, which says: "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God," and immediately he conjurs up all kinds of bug-a-boos as to what the "Mormons have done with the Holy Bible!" We agree with our neighbor that all fair means should be adopted to make the Bible plain by a better knowledge of the Bible for explanatory comments or annotations for mankind. But is it not more reasonable for man to be brought to the teachings of the Bible rather than try to "annotate" so-called, but change really, the Bible to suit every constituency; all reasonable persons will say yes. This is the essential reason of their being so much confusion in the world today; each instructor assumes to teach the Bible, advancing his own ideas of some religious hobby, some irrespective of the plain purport of the meaning sought to be conveyed.

We have heard of a young man who thought the study of law would be to his choice as a profession; so commenced taking a course under a very prominent disciple of Blackstone. He was given free access to the extensive library in his office, embracing constitutional, state and municipal laws and endless authorities, rulings, decisions, etc., etc. As usual he was given books covering the elemental law first, and having quite thoroughly digested this department of study, he asked his teacher why he could not now practice law; he thought he could understand it all as it appeared very simple. His teacher replied: "Oh it is very easy to understand the law, as that is very simple. The true road to success, however, in the courts, is to get around the law and make it conform to your ideas of the case in hand."

This seems to be the great aim today of so-called teachers of the Bible. All try to "get around" the Bible. Its teachings are so plain that even a "left-handed Chinaman" can understand if he will but

comply with the elementary requirements of its teachings.

As indicated by the reference our contemporary has used, they will harp and nagle over non-essentials. Now, as to which side of the Lord Christ shall sit, is of no importance whatever in the desire to obtain salvation. The great essential in trying to understand the Bible is what shall I DO to be saved, not what shall I BELIEVE. James is very pointed in his epistle as to the necessity of "works," to reach that great desideratum—eternal life, and association with Christ and God's people. It is a beautiful thought to imagine Christ on the right hand of his Father, but if we judge his present life with that we know of by His association with man in the flesh, He must be work—continual work. Even at the tender age of twelve years we are told that this was his mission, "Wist ye not that I must be about my father's business?" was his reply to a mild reproof his mother administered when she found him conversing with the Priests in the temple; and so in all his ministerial life—no time for anything but the advancement of mankind, and as a matter of fact it is doubtful that He has much time to be sitting on the "right hand" of any one now.

Peter tells us that even before He ascended to His Father in heaven He visited the spirits in prison who would not Noah. And preached to them the new gospel.

It is a pleasant idea perhaps to imagine that "His work is done" and that all He has to do is to sit there and receive the adulations of those who have passed beyond and into their Celestial home, and who in turn have nothing to do but praise God in some imaginary attitude that would be amusing were it not so sacred a subject. No, Christ's work is not done. He is no doubt just as that requires His presence in many busily engaged in some directing work places other than the "right-hand of God."

If we would know of the doctrine we must do the will of the Father; His will is for all mankind to have faith; and when this is honestly acquired he will naturally repent of his sins, because repentance is the first fruit of faith and when one's life has been purged of sin then the second desire arises, viz: to have that old sin account canceled, and he will not rest until it is wiped away. The Savior and Holy Bible again tell us that Baptism is the means to accomplish this end and our new faith ratifies this promise and we next seek the authorized agent for Jesus, to perform the ordinance.

We now seek for knowledge on this point, and discover that the Savior himself looked upon the right personage, when baptism become necessary; that Cornelius was directed to one who had the right and Paul, when he found himself kicking against the pricks, was told, and did as he was commanded, to go down to Damascus to find the party then authorized to baptize him. By another close inspection of the Scriptures we find a promise is made that after complying with these commands a gift is promised—the gift of the Holy Ghost—which will "lead us into all light!" What a glorious promise. Then we will know of the doctrine: Then it will not worry us to know which side of the Lord Christ is sitting, or how we will occupy the time after death, or what became of the thief on the cross. Nor will there be any question as to the mode of baptism. We can then see very plainly that the Savior did

go down into the water and into the river Jordan. That Nicodemus understood fully what Christ meant when he said it was necessary to be "born again" to gain access into the Kingdom of Heaven. We will then know who is entitled to receive communion service or sacrament. We will only strive to do good for all mankind, even to the extent of leaving father, mother, brothers or sisters, wife and children, houses and lands, or even life itself for His name sake, with no wish to be paid for services in His behalf, and may then look for the same persecutions, hatred and calumny that is now heaped upon the Latter Day Saints. This is and always has been the heritage of the children of God or Christ's true followers or disciples.

Something About All Denominations.

Atlanta (Ga.) Journal.

Every year the Independent publishes an interesting array of statistics of the different denominations in the United States. Some of the figures just issued are very significant. The total number of church members is given as 27,714,523, a gain of 862,300 for the year.

The increase of the white regular Baptists is put down at 199,170, while that of the colored Baptists is given at 8,302. The Cumberland Presbyterians (white) have gained 28 preachers, 106 churches and 4,993 members.

These are interesting figures, and the Independent deserves the thanks of the public for its care and pains in furnishing these statistics.

The other leading denominations have the following figures: The Methodists (north) gained 282 preachers, 119 churches and 16,182 members, while the Methodists (south) gained 1 preacher and 195 churches, while they lost 24,320 members. The Presbyterians (north) gained 293 preachers, 52 churches and 14,643 members; while the Presbyterians (south) gained 55 preachers, 57 churches and 5,381 members. The Disciples gained 142 preachers, 59 churches and 34,536 members. The Episcopalians gained 96 preachers, 202 churches and 20,964 members. The Congregationalists gained 70 preachers, 68 churches and 10,669 members. The Roman-Catholics gained 180 preachers, lost 181 churches and gained 219,791 members, largely by immigration. The Lutherans (all bodies) gained 276 preachers, 344 churches and 36,000 members.

The Swedenborgians have lost 22 preachers, 50 churches and 972 members; the Unitarians gained 16 preachers, lost 1 church and gained 5,000 members; the Universalists lost 15 preachers, 62 churches and gained 2,169 members. The Mormons have gained 1,300 preachers, 106 churches and 43,269 members.

Another Strange Sect.

One of the strangest sects in India is the Vaishnar, the yogis of which take upon themselves the most extraordinary vows. One in particular has vowed that never while he lives will he sit down or otherwise rest himself from an upright position. His body is covered with ashes, which have so matted his hair as to give it a repulsive appearance. He and his kind bestow blessings on passers-by for a consideration. They have a startling gift of prophecy, divination, second sight or whatever one may choose to call it. The trick seems to be peculiar to this sect and is certainly a wonderful one, according to the tales of travelers.

A Conference of Presidents.

On May the 6th and 7th an event will occur that should, and will be, memorable in the history of the mission. We refer to the conference of Conference Presidents, to be held in this city on these dates. It is expected that this will be an annual event and hereafter will be held early in January, just before the mission Presidency shall visit the conferences throughout the mission, thereby better qualifying him to advise and deal with individual or personal questions that may come up for disposition.

It is expected that each conference President will acquaint himself with all the circumstances pertaining to the Elders placed under his jurisdiction, both individually and collectively. He should know the physical, mental and adaptability for securing the fullest amity in the work of each pair of Elders. With this knowledge fully acquired one can see at a glance the immeasurable advantage that can be secured by holding a council of this character. President Rich will have visited every conference in the entire mission; taken every Elder by the hand; administered words of comfort to every disconsolate (but few); has buoyed up every Elder with renewed ambition and courage for the work, and can intelligently advise on every question that may come up for discussion.

The First Presidency has appointed two of the apostles direct from home and direct from April conference ready to advise and instruct the assembled Presidents on matters of vital importance, direct from the fountain head—President Lorenzo Snow and the Holy Apostles; many phases of the work will come up for rearrangement; plans and means of accomplishing the ends sought will be laid out; each president will be invited to give his views and plans of work, its merits will be dwelt upon and a thorough exchange of ideas given, thus adding to the features of the conference. It will be in the nature of a council of the Southern States Mission officers.

The results of such a meeting will be far reaching in its benefits. Every Elder gaining information and practical instructions of vast advantage to all concerned in the promulgation of the Gospel in this the latter days.

Second Company of Elders for April.

The twenty-three Elders whose names are given below arrived here from Zion on Monday, April 24, 1899, at 2:35 p. m. This is the second company for April, and makes our total number for this month fifty-nine. They were a bright, intelligent, healthy body of men, and will undoubtedly make good "fishers and hunters." All were in good health and seemed anxious to get to their fields of labor.

The assignments are as follows:

Virginia—Joseph S. Anderson, Oak City, Millard county, Utah; Henry Taggart, Afton, Uintah county, Wyo.; Walter F. Ostler, Salt Lake City, Utah; John D. Morrill, Junction, Puite county, Utah; Adam Fletcher, Rock Springs, Wyo.

East Tennessee—Wm. P. Jacobs, Heber City, Wasatch county, Utah; Heber W. Bowden, Randolph, Rich county, Utah; Francis Nielson, Bluff City, San Juan county, Utah; Clarence E. Crowley, Leorin, Bingham county, Idaho; J. Spencer Worsley, Provo City, Utah.

Georgia—Lucius N. Marsden, Parowan, Iron county, Utah; Orson P. Washburn, Monroe, Sevier county, Utah; Silas J. Ward, Parowan, Iron county, Utah; Thomas H. Bell, Greenwood, Sevier

county, Utah; George Q. Taylor, Fairview, Oneida county, Idaho; Henry D. Bronson, Fairview, Oneida county, Idaho; Florida—Peter Van Orden, Lewiston, Cache county, Utah; Parley Nelson, Richmond, Cache county, Utah; Joseph H. Moss, Salt Lake City, Utah.

Middle Tennessee—Alfred E. H. Cardwell, Salt Lake City, Utah; Hyrum E. Davies, Salt Lake City, Utah; Richard A. Talbot, Lewiston, Cache county, Utah; John Kingdon, Salt Lake City, Utah.

In this company there are a great many first-class singers. Singing is an excellent medium to reach the people through and great results will be expected from the Elders comprising this second company for April.

MILLENNIAL STARLINGS.

Every faithful returning missionary receives a certificate of honorable release from the President here, and this covers a great deal of ground as every recipient knows.

President Merrill has kindly planted two good missionaries in Liverpool (Elders Partington and Rishton), but it looks as if a little army would be needed to awake this world-famed town to an interest in the Gospel.

We are delighted (as all the Elders and Saints will be) to hear that Elder John T. Edward is so much improved that President D. O. MacKay, of the Glasgow Conference, thinks he can leave by the steamship Anchoria to sail on the 20th prox.

President Merrill, of the Liverpool Conference, writes: "The health of the Elders is generally good. Since our district meeting and lecture at Accrington considerable interest has been awakened, even the ministers have begun to advertise us from the pulpit, so great is their desire for the souls of men; if they continue we shall soon have our room filled, for we have nearly twice our usual number on Sunday evenings now."

The Bristol Conference is still feeling well and rejoicing over the effects of the late excitement there, although as President H. L. James says, they are obliged to secure a new meeting house, notification in regard to the old one having expired, no doubt however a better one will be secured. Arrangements for special meetings at Stroud had been advertized, and a strenuous invitation sent here had to be declined for previous engagements. Everything is in readiness for the forthcoming "Palmer and Anderson lectures" in Bristol, Cheltenham and Stroud, and success is anticipated, although admission charges are unavoidable, owing to past difficulty, and to avoid anything serious now.

The President of the Welsh Conference (Elder E. R. Owen), reports a lecture which includes a public challenge to any Elder of the Church or its representative. The challenger is a Primitive Methodist; if the invitation is accepted, little as we favor controversy, there should be no difficulty in proving that the querists "Primitive (?)" methods date back but a very few years, and they are totally unlike the true methods of early Christianity and the Apostolic age. President Owen possesses all the requisites for such an emergency, and has many good aids also, but perchance the "Reply" will be under the auspices of the Church there, and not so as to give cheap notoriety to an evident novice.

THE BOOK OF MORMON.

(Continued from last week.)

The "Conservator" of the same issue says editorially: "There is no doubt that Mr. Whitmer was one of the three witnesses of the authenticity of the gold plates from which he asserts that Joe Smith translated the Book of Mormon, and is firmly convinced of its origin. Having resided here for near half a century, it is with no little pride that he points to his past record, and now with the lilies of seventy-five winters crowning him like an auriole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness of its fulfillment."

Edward Stevenson, in a letter addressed to Daniel H. Wells, dated February 16, 1886, said, David Whitmer, when he was 81 years old, bore this testimony to him: "As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith—and I heard his voice and did see the angel standing before us, and on a table were the plates, the sword of Laban, and the ball or compass." The bearing of this testimony would revive the old man so that his countenance shone with new vigor and fire of life.

Martin Harris.

the third and oldest of the three witnesses, was born in Eastown, Saratoga county, New York, May 18, 1783. In the fall of 1829, he made the acquaintance of the very unpopular and much persecuted Joseph Smith. Mr. Harris, soon after meeting the prophet, perceiving his indigency, gave him \$50. Later he obtained of the prophet some copies of the characters engraved on the plates, with the translation of them, and took them to New York City to have them examined by some one familiar with ancient languages. He first showed them to Prof. Anthon, a very learned gentleman, who examined the papers and gave to Mr. Harris a certificate of the correctness of the translation, and, in addition, proffered his services in translating them, but upon learning from Martin that the book was obtained by Joseph Smith from an angel, he demanded the surrender of the certificate and destroyed it before Mr. Harris' eyes. Mr. Harris then submitted the characters and the translation thereof to a Dr. Mitchell, who affirmed what Prof. Anthon had said regarding the translation.

Martin was permitted to become one of the three witnesses in 1829; he subsequently furnished \$3,000 toward the expenses of publishing the first edition of the Book of Mormon.

When the "United Order of God" was established, Martin Harris was the first one called upon to set an example before the church in laying his possessions at the feet of the bishop. He was a member of the High Council, which was organized at Kirtland, February 7, 1834; and he assisted the other two witnesses in selecting and ordaining the twelve Elders who were called to constitute the first quorum of Twelve Apostles in this dispensation.

When the church left Ohio, Martin Harris remained behind, and for many years was separated from the body of the Saints; but, during that long separation never did he deny his testimony, but was, on the contrary, ever willing and ready to bear it to all mankind. In 1870 he moved to Salt Lake City, and, during his declining years, he did con-

siderable traveling through the various stakes, and publicly bore his unflinching testimony, so that thousands still live who heard his simple but convincing statements.

In addition to the testimony of the three witnesses, we have the testimony of eight others, who assert that they were shown the plates by Joseph Smith, that they handled the leaves of the same, and saw the engravings thereon, "which had the appearance of ancient and curious workmanship." And they call upon God to witness their solemn testimonies as given to mankind.

There is another witness to this book—the Prophet Joseph Smith. Passing on with mere mention of his sublime character, his remarkable prophecies and their literal fulfillment, saying nothing of his glorious revelations and high moral teachings; nothing of the immensity of the work he accomplished in a few brief years, of the toil, desertion, poverty and persecution in relation to his testimony as attested by his life's labor and life's blood, it might be said he

"Turned from the reed that, breaking disappoints
The fool that takes it for the oak, and leaning
On the arm, by which suspended worlds hang
Innumerable; and eye upturned to where
The sun ne'er sets, where flows the font of life,
Beneath the throne of God, unshaken he stood
By all that earth could do."

Our purpose now is to follow lines of reasoning, and from the testimony set forth draw such deductions as the facts and the nature of the testimony will support.

In the first place, the entire story is perfectly consistent with the Christian conception of divine methods. Angelic visitations are quite in harmony with Christian history. Indeed, it seemed to be a common occurrence among the primitive Christians, for Paul gave caution as to the entertainment of strangers for, said he, "some have entertained angels unawares." And any objection to this part of our story will only give a most desirable emphasis to the preponderous difference we claim there is between the beliefs and blessings of the ancient and modern Christians.

And what is more, the Holy Scriptures contain two emphatic declarations that angelic visitations are to be made and that too toward the latter times. (See Malachi last chapter and Revelations 14th chapter). So that the real evidence is in favor of a present belief in such things rather than to the contrary, that is from a Christian standpoint.

In impartiality it must also be admitted that God would be quite as likely to reveal His will on plates of gold as on tablets of stone; to Joseph Smith as to Moses; in America as in Western Asia.

Here dates and localities are given; with the Bible most important dates are not even hinted at. Joseph Smith used in the translation an instrument called the Urim and Thummim. Such instruments were used by former-day prophets, why may they not be by the latter day prophets?

"To these positive and detailed statements what can Christians oppose?" asks the impartial inquirer. It must be admitted that the world needed a revelation in Joseph Smith's day quite as much as it ever did. And therefore a compassionate God would be quite as likely to reveal Himself to Joseph Smith as to Isaiah.

Then consider the solemn, life-long testimony of these witnesses. Disregard absolutely, if you please, the supernatural part of the story. What would the Jews or Christians not give for such an attestation to their Bible? For with them the Bible is accepted though a very great part of it is acknowledged to be of doubtful origin, as far as authorship and date of composition is concerned.

(To be Continued.)

Elder Godfrey Alder's Death.

As noted in The Star some time since the distressing account of the unexpected death of Elder Godfrey Alder, the last number of the Millennial Star contains a detailed account of the sad affair and will be read with interest:

Elder Alder was born in Schwellbrum, Switzerland, July 20, 1848, was baptized February 1, 1862, and emigrated August 16, 1869; he was married soon after his arrival in Salt Lake City, to Sister Anna R. Ruesch, who had emigrated in the same company as the deceased, they soon moved to Manti, Sanpete county, Utah, where they have since resided and where they have had born to them four sons and three daughters, all of whom with his wife, their mother, are still living.

Brother Alder was an energetic and faithful missionary, and at the time of his sickness and death was laboring alone in Chur, the most remote part of the Swiss Mission. During his sickness he had his home with Brother Braun and family of that district, who gave him all the kindly care he could have had in his own family. When the symptoms became unfavorable, medical aid was called and a letter sent to President Bowman at Berne, who immediately wrote to Elder Keller to go and see Brother Alder forthwith, he being near to him, besides being an old and warm friend, they having been born, raised, emigrated and lived in Manti together, and sent on this mission at the same time. March 13th brought a telegram stating that Brother Alder's case was critical, when Brother Bowman started immediately, reaching the bedside of the sick man sometime before Brother Keller; his absence from home when the letter reached Herisan being the cause of delay. The disease had developed into pneumonia, one lung and half the other were clogged, and a high fever resulting so that sleep had been out of the question, yet after administration Brother Alder rallied and seemed so much better that Elder Bowman returned to Bern assured of his ultimate recovery. However, a relapse set in and on Saturday, March 18, at 10 a. m., he peacefully passed away.

The remains were placed in an hermetically sealed metal casket and everything was done in accordance with the legal requirements so that removal can be had if desirable at any future time.

President Bowman and Elder Keller have written to the bereaved family, and they will receive his effects by one of the companies leaving in May.

The brethren feel as if they had passed through a very painful and sad experience, one they never wish again, and now that it is past, they with us, can only ask, while bearing testimony to the zeal of a fellow-laborer, and beloved brother, that the spirit of consolation may rest upon the stricken household of the departed, that they in the due time of the Lord may be able to see through this providence and acknowledge a Father's hand.

N.

MISSISSIPPI CONFERENCE REPORT.

Editor of Southern Star.

Perhaps your readers would like to learn something of the way we hold Conference in Mississippi, and as we have just had one I will endeavor to give you the desired information.

You will remember President Rich advised the Conference Presidents to hold their Conferences in the large cities; consequently when we were notified of the date set for our Conference we selected Hattiesburg as the best place, it being the largest city in Southeastern Mississippi and near the central part of the field the Elders are now working in. The Elders were notified and we continued our labors, thinking it would be very easy to hire a hall and obtain hotel accommodations in a city of 5,000 people.

Elders O. D. Flake and A. B. Porter started South from Jackson to make the necessary arrangements, being instructed to work among the people and enter Hattiesburg on March 15th, four days before Conference, to arrange for Conference. All worked well until we reached the city; there we soon obtained the necessary lodging for thirty-six Elders during the three days, and started out to to obtain a hall. First visited the Mayor and gave him some literature; found him to be a very clever man, as also the City Marshal, Mr. Bennett. We then called on Mr. Hawkins to try and obtain the Opera House, as it was thought to be the best place for our accommodation. It took us until the next night to find out it could not be obtained. We then tried to get the court house; the Sheriff referred us to one of the supervisors, four miles from town. After eight miles travel and considerable trouble we found it necessary to look for another place. We called on the City Marshal to obtain the City Hall; he was perfectly willing, but three of the five Aldermen opposed it, and would listen to no arguments from us. There being a fine hall at the school house, which was rented for all purposes, we endeavored to obtain it. The chairman of the Board of Trustees said there was no use of going around to see the others, for they were all strict church members. That implying very narrow mindedness. I agree with him. He was a very strict Baptist. I bore him my testimony, as I did the rest, and went and tried to get a private school house. We were again refused, not politely either. Upon hunting around town we found an empty store, went to try and rent it, but the owner feared if the Mormons used it she would not be able to rent it any more, at all! So we started out for another hunt. The only empty house remaining was a warehouse, in the charge of a real estate agent. Thinking perhaps he would not be whipped into line we called on him, and he thought he would let us have it, but would not close the bargain until morning. In the morning (Saturday) he told us we could not have it. There was not another empty house in town; we thought we had done our duty and were willing to leave our case in the hands of God.

The Elders were coming in and the people were becoming aroused. I was at the court house and the Sheriff called me out and said he would advise us to not try to hold any meeting, for it was apt to cause trouble. I tried to talk with him, but he gave me to understand he had no sympathy for us. Not so with the City Marshal; he told us we had the same rights as other people and would receive the same protection.

All the Elders reached the city by Saturday night and were comfortably located. Many of the Saints were also coming in. President Rich came Sunday at 6 a. m. Through the kindness of Mrs. Hutchings, the proprietress of the St. Nichols Hotel, we obtained a room to hold our counsel meeting in. At the morning service all the Elders bore testimony and some spoke of their labors, President Rich speaking a short time before the close of the meeting. An excellent spirit was enjoyed by all; some to such an extent that they could not speak but a few words.

During the afternoon we enjoyed a spiritual feast, President Rich occupied all the time, giving the Elders the necessary instructions, beside speaking on and explaining some truths pertaining to the fall of Adam and our present condition. He did not forget to pay due compliment to the hirling ministry; said they had not one legitimate argument to bring against our teaching; because they are not able to fight us with King James translation they use brute force; admonished us to faithfulness and a greater effort for the uplifting of mankind; felt to encourage us, as things were getting better here; last Conference we were met with shot-guns and rifles, today we are only threatened.

All the Elders, some of the Saints, and a few town people listened to the teaching.

The Saints and Elders were a unit in saying they were well paid for their trouble and that the Conference was a success, for we received the spiritual food necessary. A crowd of the low class of people done all possible to get the good sister to drive us out and not let us hold the meetings; even threatening to injure her after we are gone, but they could not make here do it. Just after dark the following note was given us:

"Hattiesburg, Miss., March 19, 1899.

"Dear Sirs:—We have been considering your cases today and have come to the conclusion that we don't want any of your kind of religion and people in our city, and will hereby give you all until tomorrow at noon to leave the city, and then if you don't get out there will be trouble. Yours truly,

"M. T.,

"W. Mc.,

"J. P.,

"Committee."

We paid no attention to the note, for in a city we could (we thought) defy a mob. President Rich left us at 11 p. m., but not until he relieved us of some of our leading Elders.

Elders George R. Coombs, M. E. Kent and W. M. Woolley were released to return home. Elders A. B. Porter, Joseph Hughes and S. S. Topham were transferred to the Chattanooga Conference, and Mannie Pickett to the East Tennessee.

On Monday the Presidency met the Elders, gave them the necessary instructions and notified them of their new companions, after which they started for their new fields rejoicing.

Elder P. E. Johnson was called to succeed Elder Dye as Sunday School Superintendent, with M. N. Fisher as assistant.

When the time for us to leave expired there was still twelve of us in the city; no hostile demonstrations were attempted. The last two to leave the city were President T. R. Condie and O. D. Flake. When we left, at 1 p. m. Tuesday, we left quite a few warm friends in the city and a favorable impression that will last,

we hope, until many of them will come to a knowledge of the truth.

We feel confident that we, by the help of God, scored a victory at Hattiesburg.

Ever praying for the success of the Mission, we are your brethren,

T. R. CONDIE,

President.

O. D. FLAKE,

Clerk of Conference.

A Fine Showing.

The President of the Church has received the subjoined letter acknowledging receipt of the balance collected for the erection of a national memorial to the dead heroes of the Cuban battlefields and the martyrs of the Maine. It is doubly interesting to many Star readers from the fact that it has been so frequently charged that the Latter-Day Saints are not patriotic.

The committee, by its secretary, seems to be very appreciative and is somewhat surprised at the magnitude of the sum contributed by a people so much hated and despised.

The letter is from Paul Latzke, secretary of the National Monument Committee, and reads as follows:

"Dear sir:—On behalf of this committee, please permit me to express our very warm thanks for your letter of March 13th, enclosing \$90.24 for the National Monument fund.

"I have some difficulty in acknowledging the deep gratitude of this committee for the wonderful showing that you and your associates in the Church have made. It shows how thoroughly the spirit of patriotism is awake among the Mormon people.

"It may interest you to know that the fund now in the hands of our treasurer amounts to \$102,000 net. This will convey to you a better idea than anything else I can say, of the magnitude of the proportionate offering of your people.

"I beg you to convey to your people our sincere appreciation of their noble work, and to accept the assurance that when the time comes for the unveiling of the monument, proper public acknowledgement will be made of the splendid contribution offered by the members of the Church of Jesus Christ of Latter-Day Saints, to the memory of the brave men who died in the service of their country. Very sincerely yours,

PAUL LATZKE,

"Sec'y. Nationa. Monument Committee."

Our Commissary.

The benefits to be derived by the new Elders in coming to the South and in being fitted out here were plainly visible upon the arrival of the last company of Elders, and makes plain and true the old saying: "Experience is a dear teacher, but a good one." Grips that cost \$4 in Salt Lake City, same style, size and quality, are sold here at the commissary for \$2.90, a saving to the Elder of \$1.10. Some of the Elders arrived wearing heavy winter suits purchased just prior to leaving Salt Lake City, and which cost them all the way from \$20 to \$23.50, after the usual discount allowed missionaries was deducted. The clothes were too heavy for a Southern summer and will have to be replaced in a month or so with something lighter.

If Elders who have received calls for a mission to the Southern States will only harken and give heed to advice from those who are in a position to know whereof they speak, they will learn wisdom.